



# The Thoreau Society Bulletin

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Summer 1996

## 1996 Annual Meeting of the Thoreau Society

Largely because of the extraordinarily commendable efforts of Society Employee Tom Harris, and notwithstanding the remnants of Hurricane Bertha, the 1996 annual meeting of the Thoreau Society in Concord, Massachusetts, was enormously successful, by general consensus the most enjoyable and interesting annual meeting we have had during the past decade. It was also the most fully attended annual meeting we have had in many years.

All the scheduled events except the Saturday afternoon canoe trip took place as planned. Outgoing president Joel Myerson began the annual business meeting Saturday morning in the First Parish Meetinghouse by thanking all those who contributed to making the annual meeting a success (their names were listed in the Schedule of Events), giving special thanks to Karen Merrill for her wonderful design work on the Society's bulletin and to Joe Gilbert, Ken Basile, and Dave Gano of Salisbury State University for providing canoes for trips on Walden Pond and the local rivers, as well as for using their large van for shuttle service to and from various events.

Myerson then introduced Harvard English professor and long-time Society member Larry Buell, who delivered a delightful and fascinating keynote address on "Who Owns Thoreau?" Buell's address will be published in this fall's *Concord Saunterer*, and we encourage all members to read it carefully. Perhaps Buell's address can be summed up by his remark, "We just have to accept that we cannot grab ahold of Thoreau by one handle."

When the applause for Buell subsided, Myerson stepped to the pulpit again and delivered the presidential address, "Thoreau in Cyberspace," which repeatedly elicited laughter from the assembled members. Myerson's address will also be published in the forthcoming *Saunterer*.

At the conclusion of his talk, Myerson introduced Tom Harris, who (after graciously accepting a hearty round of applause in appreciation for his work as "overseer of the meeting"), spoke briefly about the schedule of events and who thanked Society intern Alicia Lee for all of her assistance in making the annual meeting a success.

Myerson then asked members from overseas, an impressive number of people from several countries, to stand and introduce themselves, after which Daniel Shealy spoke to the members about next year's annual meeting, asking them to contact him if they had any suggestions on how we might improve our annual meetings. Stephanie Kornfeld then delivered a brief report on the Shop at Walden Pond, and Bob Galvin reported on the Society's finances during the past year.

Ken Basile announced a Society initiative to increase our membership, asking each member of the Society to pledge responsibility for signing up three members during the next twelve months. Basile pointed out that each member of our Board of Directors has pledged to sign up thirty members. In response to a question from the floor about reinstituting life memberships, Myerson said that such a course would be fiscally irresponsible because it is

impossible to anticipate the extent to which costs for servicing members will go up in the future. Don Raymond spoke from the floor suggesting that Society members remember to include the Society in their wills as a means of increasing the Society's endowments.

Myerson introduced Beth Witherell, our incoming president, who first reported on the activities of the editorial project she heads, *The Writings of Henry D. Thoreau*. Sponsored by the National Endowment for the Humanities, the University of California at Santa Barbara, and Georgia State University, and published by Princeton University Press, the Thoreau Edition is providing newly researched,

*continued on page 2*

### In this Issue

**3 Colorado Third-Graders Visit Thoreau Institute**

**4 Lost Hound, Horse, and Turtle Dove?—Not Really .....**Austin Meredith

**5 Miss Thoreau's Trumpet .....**Alfred G. Litton

**6 Notes & Queries**  
**Noteworthy**

**7 Additions to the Thoreau Bibliography .....**Thomas S. Harris

Annual Meeting, from page 1  
accurate, and complete  
versions of all of Thoreau's  
writings. Witherell  
announced that *Journal 5*  
will be published later this  
year and that the next  
three journal volumes are  
well underway. She then  
spoke very briefly on her  
vision for the Society.

Steve Ells delivered a  
passionate plea to the  
membership for their  
support in helping to pre-  
serve Estabrook Woods,  
a significant portion of  
which is threatened  
with development by  
Middlesex School. And  
Peggy Brace delivered a  
report on the latest news  
relating to Thoreau's birthplace, pointing  
out that the current owner has received a  
purchase offer from a developer and



*During a tour of the Thoreau  
Institute, Brad Dean shows  
members plans for the archive,  
library, and media center.*

asking them, in the form of four resolutions  
seconded by Charlotte Adams, to re-  
enfranchise the members of the Society

requesting that members  
write to Governor Weld  
about the importance of  
preserving the site. She also  
announced that Ralph  
Waldo Emerson would  
lecture in the First Parish the  
following morning. Burton  
Chandler spoke about the  
excursion to Mt. Katahdin  
he is planning; and Myerson  
asked the members for a  
moment of silence to  
commemorate the passing  
of our Founding Secretary  
Walter Harding and of  
Society members Martin  
Doudna and Al Bussewitz.

Maynard Gertler read a  
letter he had sent to the  
Society's Board of Directors

and to change the current policy of not  
divulging the addresses and phone  
numbers of Society members to other  
Society members. Myerson stated  
emphatically that the Board would not  
divulge members' addresses, and he  
encouraged members to communicate  
with other members by sending letters to  
those other members in care of the Society  
(44 Baker Farm, Lincoln, MA 01773),  
which would be happy to forward the letters.

Lively, even heated, discussion of  
Gertler's resolutions on members' voting  
followed. At the conclusion of the  
discussion, Myerson announced that the  
enfranchisement question will be recon-  
sidered by the Board, and a report will be  
made to the members in a forthcoming  
*Bulletin*. Myerson then adjourned the  
meeting.



## **The Thoreau Society, Inc.**

Statement of Support and Revenue and Expenses  
Fiscal Year Ending March 31, 1996

### **Support and Revenue:**

Gifts and donations .....	\$157,336.00
Books and gift shop .....	181,472.00
Membership dues .....	27,874.00
Annual meeting .....	10,318.00
Investment income .....	12,881.00
Miscellaneous .....	948.00
<b>Total Support and Revenue .....</b>	<b>\$390,829.00</b>

### **Expenses:**

Salaries, wages, payroll taxes, employee benefits (including store), director contract .....	\$168,471.00
Cost of goods sold, store .....	94,918.00
Annual meeting .....	11,905.00
Insurance .....	2,290.00
Office supplies, expenses & telephone .....	28,933.00
Maintenance & repairs .....	8,848.00
Printing .....	17,936.00
Advertising .....	6,939.00
Rent, including shop .....	6,000.00
Postage, freight, travel .....	26,047.00
Professional services .....	20,621.00
Miscellaneous .....	5,819.00
Depreciation .....	7,607.00
<b>Total Expenses .....</b>	<b>\$406,334.00</b>
<b>Operating Deficit Including Depreciation .....</b>	<b>(3.97%) \$15,505.00</b>
<b>Operating Deficit Without Depreciation .....</b>	<b>(2.02%) \$7,898.00</b>

*"I would not have any one  
adopt my mode of living  
on any account; for,  
beside that before he has  
fairly learned it I may  
have found out another  
for myself, I desire that  
there may be as many  
different persons in the  
world as possible; but I  
would have each one be  
very careful to find out  
and pursue his own way,  
and not his father's or  
his mother's or his  
neighbor's instead."*

Walden  
Henry David Thoreau



# Membership Report

The Thoreau Society currently has 1407 members from all fifty states and over twenty-five nations.

## Membership by State

AK .....6	KY .....8	NY ....138
AL .....9	LA .....4	OH .....47
AR .....6	MA ....252	OK .....2
AZ .....15	MD .....27	OR .....13
CA .....98	ME .....19	PA .....66
CO .....17	MI .....4	RI .....11
CT .....42	MN .....24	SC .....6
DC .....3	MO .....13	SD .....1
DE .....6	MS .....3	TN .....14
FL .....28	MT .....4	TX .....44
GA .....23	NC .....30	UT .....5
HI .....4	ND .....1	VA .....38
IA .....4	NE .....3	VT .....10
ID .....7	NH .....25	WA .....15
IL .....42	NJ .....37	WI .....23
IN .....22	NM .....10	WV .....5
KS .....12	NV .....2	WY .....2

## Membership by Country

United States .....1279	India.....2
Canada.....42	Israel .....2
Japan .....32	Korea .....2
Germany .....8	Argentina, Austria, Great Britain,
England.....10	Iceland, Netherlands, New
Sweden.....6	Zealand, Norway, Poland,
Italy .....3	Romania, Russia, Scotland,
Taiwan, R.O.C. ....3	South Africa, Spain .....(1 each)
UK .....3	
Australia .....2	
France .....2	

## Membership by Type

Individual .....707	Institutional.....170
Student .....91	Maine Woods Circle.....13
Family .....55	Cape Cod Circle .....1
Life .....361	Complimentary.....1

## Colorado Third-Graders Visit Thoreau Institute

When David Cornwell's third-grade class chose to build a replica of Thoreau's cabin as a class project, they did not anticipate a trip to Concord to see the real thing. Cornwell teaches at the Rocky Mountain School of Expeditionary Learning, a public school of choice run by Outward Bound, in Denver, Colorado. In preparation for their project, the class studied the life and writings of Thoreau more thoroughly than most high-school American literature students. Special emphasis was placed on such activities as journal writing, reflection, and exploration of the natural world.

After hearing about the class project, the Thoreau Society and Walden Woods Project invited the group of twenty-three children to see Walden Pond for themselves. Taking experiential learning to its full meaning, the class raised enough money to make the trip in late May. Arriving on a Sunday night and staying through Wednesday morning, the young Thoreauvians were guided through some of Henry's old stomping grounds, the beech spring and beech grove, Goose Pond, and Walden Pond. They also spent a day in Concord, where they learned about the Alcotts at the Orchard House and went on a guided tour of the Concord Museum. On Monday night the class was given a special performance by Jeffrey Hyatt who,

portraying Henry Thoreau in Thoreau's own words, kept them entertained with the "battle of the ants" and some of Thoreau's other favorite stories.

Far from typical, this class of Colorado third-graders displayed an amazing level of understanding of the concepts we associate with Henry Thoreau. They left behind a book of essays and poems they had written about their favorite places in nature; it will be included in the Thoreau Society's collections in the Thoreau Institute. Everyone was invited back to do further studies at the Institute and the surrounding Walden Woods.



**"Every child begins the world again, to some extent, and loves to stay out doors, even in wet and cold."**

*Walden*  
Henry David Thoreau



*Third-graders explore the beech grove near the Thoreau Institute.*

# Lost Hound, Horse, and Turtle-Dove?—Not Really — Austin Meredith

The first question we must ask ourselves of every paragraph in *Walden*, our B. F. Skinners notwithstanding, is “Why is this paragraph situated exactly in the context in which it is situated?” For everything in this book is precisely where Thoreau decided it should be, and is doing (if we pay attention!) precisely what Thoreau wants it to be doing.

Since the parable of the lost hound, bay horse, and turtle-dove is to be found toward the front of the “Economy” chapter of *Walden*, and since one of the most careful and sustained analyses of this chapter is to be found in *The Senses of Walden*, and since Stanley Cavell professed to discover in this chapter one sustaining theme (the theme of the deconstruction of our economic concept of “loss”), I should suppose that one of the very first hypotheses we ought to entertain is that in some manner this parable exemplifies this identified theme that, again in some manner, the parable is helping Thoreau mock the idea that the value of our lives is something which can be measured out upon a business balance sheet.

My interpretation is that this parable is not to be understood under the category in which to date we have been placing it, that of “parable,” at all, but is to be understood more as a Thoreauvian joke or jest, a play on words—a play on words that has not played as well with us as Thoreau expected it would. Cavell has pointed out to us that the controlling thrust of this initial long chapter in *Walden* is to deconstruct, defeat, or destroy the sense we have that the merit of our lives is to be determined in analogy with the business spreadsheet, with our “profits” from living weighed against our “losses” from living. The chapter is offered as one long ridicule of the notion that there is anything in life which corresponds in any manner to the spreadsheet phenomenon shown in red ink or within parenthesis, known as business “loss.” We are forever clutching at things, attaching ourselves to objects and ideas and relations which are going to make us be happy people. But every experience of our lives is our experience, equally, and thus is anyway wholly on the positive side of this grand “ledger” of our life. This “loss” phenomenon must be ana-

lyzable as merely an affect which we nourish, for it corresponds to nothing which is independently real.

As evidence of that fact, consider the word “loss” as it appears in the context of talk about a mysterious hound, a mysterious bay horse, and a mysterious turtle-dove, which Thoreau has supplied just at this

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*By this wordplay, if this mysterious paragraph is to be interpreted as part of the general thrust of the context in which it is positioned, Thoreau was seeking to distance himself, and us, from our sense of loss.*

---

point in his chapter. To immediately understand this paragraph of *Walden*, I submit, we need merely put this concept of loss within imaginary quotation marks as we read the parable: “loss.” First Thoreau says he has “lost” a hound. So, what precisely is it to “lose” a hound? The woods of Walden turn out to be full of such lost hounds. One “loses” one’s hound when it runs off on the scent of something, and one may hear it baying faintly through the trees, and then one may go around suspecting others, as Thoreau says he was suspected of having alienated the affections of someone else’s dog by feeding it and harboring it in the woods. “I lost my hound” means that some person’s hound has run off on more interesting pursuits, with better things to accomplish than hang around and have its ears rubbed by its feckless master. So the “lost” hound returns, or it doesn’t.

But then we hear that Thoreau has also “lost” some bay horse not elsewhere spoken of. So what sort of thing might it have been, to “lose” one’s bay? Would this be the same thing at all, as to have “lost” one’s hound? Clearly not, for a “lost” horse might have been stolen by a horse thief, in which case the citizens are going to try to find and hang some particular person, or a “lost” horse might have wandered out into the public thoroughfare like Emerson’s heifer, in which case someone is going to grab it and keep it until the owner shows up to claim it and pay its feed charges, or one’s horse might have died, and then one is going to be obligated by one’s responsibilities to one’s

neighbors to dig a deep deep hole in order to bury it properly so it will not stink up the neighborhood like that dead horse in the cellar hole on the path to Walden Pond which Thoreau mentions in *Walden*:

“There was a dead horse in the hollow by the path to my house . . .”

Once when I was in the military, I needed to draw an emergency cash advance against my modest salary, and when the pay officer saw this entry in the ledger, he smiled and referred to it as a “dead horse.” I asked what he meant, and he merely commented that I would find out. According to the January 1995 issue of *Recreation, Engineering Tech Tips*, a newsletter of the U.S. Forest Service, here is what to do with the carcass of a horse when it is inexpedient to remove it:

First get the horseshoes. Then drape the carcass all over with between 55 and 110 pounds of standard explosive, connected by detonator cord into a chain. Make sure there is at least one stick alongside each foreleg. Place over half of the sticks above the abdomen and rump area, as they are the largest. Total obliteration might be preferred in situations where bears are particularly prolific, or where the public is expected in the area the next day.

A “lost” horse is merely stolen, or is merely being held in a stall down at the local livery stable, or has up and died on you and is causing you a whole lot of trouble before you will actually succeed in “losing” your responsibility. In any of these events, we note, the “loss” is entirely different from that “loss” of a hound. The two uses have no overlapping common signification. It is this difference, the lack of any overlapping or common meaning in the two uses of the term “loss,” which is what Thoreau was expecting his close readers to notice.

To drive this metaphoric nail home, to signal the entire ridiculousness of this use of “loss,” Thoreau managed to “lose” a turtle-dove! So how is one supposed to “lose” a living turtle-dove, which is paradigmatically one of God’s free creatures and never owned? A turtle-dove



is not one of those game birds you shoot out of the sky and then take home and eat. Nor is a turtle-dove one of those tameable little birdies that you buy in a pet store, that your child can hold in her hand and stroke and keep in a cage and feed dried seeds and cuttlefish bone to, that if she leaves the door of the cage open can fly away and perch in a tree in a neighbor's yard until it gets eaten by a neighbor's cat. This "lost" turtle-dove is only a vision, which has merely vanished behind a wisp of cloud, like that North Star which had been leading the possessed toward the land of freedom and then vanished along with the slave's dream. In what sense might the "loss" of a turtle-dove be comparable either to the "loss" of a hound, or to the "loss" of a bay horse? In none whatsoever! The mention of the turtle-dove is a *reductio ad absurdum*.

The single thing these three instances of loss have in common, entirely the only characteristic which they share, the unifying principle here, is that troubling sense of loss, which is to say, it is entirely a matter of the supplied affective structure. And an interpretive framework is something which we ourselves create and apply to our circumstances. There is no objective, material, unifying substrate to these three suspect instances to explain how we are led to ascribe to all three of them the same term, "loss," a term which we derive from our tendency to clutch. Therefore there is no objective reason for us to suspect, or to act as if we suspect, that there is any such thing, really, as losses in our lives. Nothing in our external circumstances ever requires such of us—which is precisely what, as Cavell points out in *The Senses of Walden*, Thoreau is struggling to express to us in this long, intricate chapter with all his mockery of the Ben-Franklinish "economic" frame of mind.

By this wordplay, if this mysterious paragraph is to be interpreted as part of the general thrust of the context in which it is positioned, Thoreau was seeking to distance himself, and us, from our sense of loss. He regarded loss as illusory, but he knew also that as an illusion it functions in our lives by virtue of something in us which perversely insists on misconstruing what is going on in life—something which, if we could, we should learn to do without, if only to avoid finding that we are leading lives of quiet desperation. ★

## Miss Thoreau's Trumpet — Alfred G. Litton

A letter in the Ralph Waldo Emerson collection at Harvard University's Houghton Library contains an interesting reference to a previously undocumented meeting between Thoreau's Aunt Jane and the English writer, Harriet Martineau. Ezra Stiles Gannett, the Unitarian minister who replaced William Ellery Channing as pastor of Boston's Federal Street Church, wrote to Emerson on 21 January 1836 that:

A lady of my society has been induced by conversation with Miss Martineau to get, if she can, a trumpet. Miss Martineau told her that Miss Thoreau bought one in Boston, but she did not know where. May I trouble you to inquire of Miss T. at what place in town she procured hers & let me know her answer?<sup>1</sup>

At first glance, one might assume that some member of the music-loving Thoreau family had decided to try her hand at a new instrument. But the reference to trumpets and to "Miss Thoreau" becomes less enigmatic when one recalls that both Martineau and Henry Thoreau's Aunt Jane were deaf.<sup>2</sup> Martineau herself had been deaf since childhood and recalls in her *Autobiography*, "In 1820, my deafness suddenly increased . . . but it was ten years from this time before I began to use a trumpet."<sup>3</sup>

While the details of this encounter between Aunt Jane and the visiting English writer are unfortunately not preserved (none of Martineau's or Thoreau's biographers mention any meeting), it seems likely that the two met during Martineau's brief stay with the Emersons in the autumn of 1835.<sup>4</sup> On 25 August of that year, Emerson had "visited Miss Harriet Martineau at Cambridge," where the latter had somewhat reluctantly decided to speak out publicly on the subject of slavery.<sup>5</sup> Emerson had met Martineau through his brother Charles, and immediately, according to Martineau, "Waldo invited me to be his guest . . . and, during my visit told me his course about this matter of slavery."<sup>6</sup> It may well have been, also, that Emerson saw fit to introduce

Martineau to Jane and Thoreau's other aunts, Maria and Elizabeth, because the women were all deeply interested in the anti-slavery cause.

Unfortunately, Emerson makes scant mention of Martineau's stay in his journals and letters (his reply to Gannett's request is not even extant), but he does offer one interesting observation concerning her handicap: "The ear trumpet acts as a chain as well as [a] medium, making Siameses of the two interlocutors."<sup>7</sup> Though he rarely mentions Aunt Jane's disability in his writings,<sup>8</sup> in *Walden* Thoreau also offers a clear allusion to Martineau's hearing device. Since Emerson knew Aunt Jane (and her trumpet) well, one wonders if the following is not an allusion to the awkwardness Emerson may have felt upon first encountering this eminent English writer:

We are in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas, it may be, have nothing important to communicate. Either is in such a predicament as the man who was earnest to be introduced to a distinguished deaf woman, but when he was presented, and one end of her ear trumpet was put into his hand, had nothing to say.<sup>9</sup>

### Notes

<sup>1</sup> Emerson Collection, Houghton Library, bMS AM 1280 (1178). Gannett was a close friend of Martineau and he goes on to ask Emerson if the latter would help with the sale of Martineau's newest collection of miscellaneous writings: "Cannot you get some subscribers in Concord?"

<sup>2</sup> As Walter Harding points out, "Jane was quite deaf, and a steady talker" (Meltzer, Milton and Walter Harding, *A Thoreau Profile* [Concord, Mass.: Thoreau Foundation, 1962], p. 6).

<sup>3</sup> *Autobiography*, 2 vols. (rpt., London: Virago Press, 1983), 1:124.

<sup>4</sup> I have been unable to determine the precise dates of Martineau's visit to the Emerson home. Len Gougeon (*Virtue's Hero: Emerson, Antislavery and Reform* [Athens: U of Georgia P, 1990], pp. 28-35) offers the most extensive treatment of Emerson's first encounter with Martineau but is also

*continued on page 6*

Trumpet, from page 5

unable to provide the precise date of Martineau's visit.

<sup>5</sup> Emerson, *Journals and Miscellaneous Notebooks*, 16 vols., eds. Gilman, Ferguson, et al. (Cambridge: Belknap Press of Harvard U, 1960-82), 5:86-87. For Martineau's account of the meeting, see *Autobiography*, 2:61-70.

<sup>6</sup> *Autobiography*, 2:63.

<sup>7</sup> JMN, V: 87.

<sup>8</sup> The notable exception to this is his journal entry for 28 March 1853: "My Aunt Maria asked me to read the life of Dr. Chalmers . . . she was heard through the partition shouting to my Aunt Jane, who is deaf, 'Think of it! He stood half an hour to-day to hear the frogs croak, and he wouldn't read the life of Chalmers'" (*Journal of Henry David Thoreau*, 14 vols., ed. Bradford Torrey and Francis H. Allen [1906; rpt., Salt Lake City:

## Noteworthy

### President's Column

Starting with the next issue of the *Bulletin*, a regular feature will be the President's Column. If you have issues that you would like me to address, please contact me by letter (Davidson Library, UCSB, Santa Barbara, CA 93106-9010) or e-mail (witherel@library.ucsb.edu).

Beth Witherell

### 1996-97 Lecture Series

The Thoreau Institute, an initiative of the Thoreau Society and the Walden Woods Project, and the Concord Museum will join to sponsor a series of lectures on Thoreauvian topics this coming fall and winter. These presentations will be free and open to the public; they will be held in French Hall at the Concord Museum. Beth Witherell will begin the series at 7:30 P.M. on Wednesday, 18 September, with "Thoreau Revisited: New Interpretations of Thoreau as a Natural Historian." She will explore Thoreau's detailed study of the natural history of Concord, illustrating from his *Journal* and other manuscript sources. Subsequent lectures will be announced in the fall and winter *Bulletins*. For additional information about the lecture series, please call Tom Harris at the Thoreau Society, (617) 259-9411. For directions to the Concord Museum, please call (508) 369-9763.

## Notes and Queries

John Hanson Mitchell, author of *Walking Toward Walden: A Pilgrimage in Search of Place*, signed his books and talked with those who gathered on 30 May at the Concord Museum. The event was co-sponsored by the Concord Program.

Folksinger Michael Johnathon's newsletter, *WoodSongs*, features the words to *Walden (The Ballad of Thoreau)* from his *Dreams of Fire* album. Below the lyrics, he refers readers to The Thoreau Society for more information on Thoreau's life.

As part of our mission to foster education, TTS is putting together a Teachers Advisory Committee. If you would be interested in volunteering some time and talent to this committee, please contact TTS. We are also looking for lesson plans currently being used to teach Thoreau at any grade level. These can be sent to TTS's Baker Farm address.

The *Charles River MUD*, the publication of the Appalachian Mountain Club's Boston chapter, is now featuring an extended quote from Thoreau pertaining to the current season of publication.

An eighth-grade student at William Annin Middle School in New Jersey has sat through ten days of in-school suspensions for violating her school's ban on wearing backpacks. She says that her reluctance to comply with the ban is inspired by Thoreau and Martin Luther King, Jr. The fourteen year old is challenging the school's authority in the New Jersey courts.

The *Chicago Tribune* ran an article in April 1996 on the Chicago Wilderness, 200,000 acres of prairie, oak woodlands, glacial lakes, hills, rivers, streams, and marshy wetlands. It starts out with this quote from Thoreau, "We need the tonic of wildness—to wade sometimes in marshes where the bittern and meadow-hen lurk... We can never have enough of nature."

The Thoreau Institute has been adopted by a gray, tiger-striped cat. The year-old cat arrived in June and shows no sign of wanting to leave. Min, named after one of Thoreau's cats, spends a good part of

her day sleeping in the office window of the Society.

James Eggert of Wisconsin tells us of the The Thoreau Book Club. Started in 1983 by a group of local Thoreau enthusiasts, the club now meets every three weeks. Members began with *Walden* and have since completed more than twenty books. Other titles have included Aldo Leopold's *A Sand County Almanac*, several works by John Muir, Rachel Carson's *Silent Spring*, Ann Zwinger's *Run, River, Run*, Annie Dillard's *An American Childhood*, and *Refuge* by Terry Tempest Williams.

Gail Harkness and Jean Steel tell us that on 9 July the Waquoit Bay National Estuarine Research Reserve opened its "Evening on the Bluff Series" with a presentation by Henry Thoreau. Thoreau, portrayed by David Barto, recounted his visits to Cape Cod.

Jeffrey Hyatt will be performing his full monodrama, *Walden Pawned*, at 51 Walden Street, The Performing Arts Center, in Concord on 21 September and 12 October. Hyatt, performing as Thoreau, uses only the words of the Concord author in his two-hour performance. Both shows start at 8 p.m. Tickets will be available for \$10 each in early September; call (508) 685-6153.

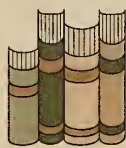
If you have a Thoreau reading club in your area, please let us know. Many members have asked if such clubs exist in their areas.

We have an abundance of membership rate cards (business-card size) and Thoreau Society brochures. If you would like to receive some of these for your local library, fellow Thoreauvians, family members, or upcoming gatherings of any kind, please call, write, or e-mail us at the office.

Robert F. Lucas (P. O. Box 63, Blandford, MA 01008) will issue a catalog of more than 100 items relating to Thoreau and will send a copy to Society members with USA addresses for free. Members outside the US should send \$3 for overseas postage.



# Additions to the Thoreau Bibliography



Thomas S. Harris

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If I have missed any books, articles, or other relevant material, please let me know. Send any additions or corrections to Thomas S. Harris, The Thoreau Society, 44 Baker Farm, Lincoln, MA 01773-3004 (e-mail: TTS Harris@aol.com). Please, whenever possible, include a copy of the book, article, or other material. It will be included in the Thoreau Society's collection at the Thoreau Institute.



It is rare that the summer lets an apple go without streaking or spotting it on some part of its sphere. It will have some red stains, commemorating the mornings and evenings it has witnessed; some dark and rusty blotches, in memory of the clouds and foggy, mildewy days that have passed over it; and a spacious field of green reflecting the general face of Nature,—green even as the fields; or a yellow ground, which implies a milder flavor,—yellow as the harvest, or russet as the hills.

"Wild Apples"  
Henry David Thoreau

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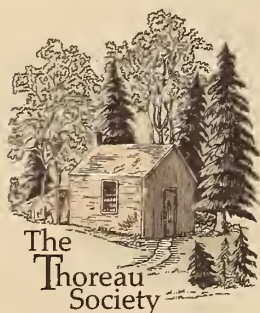
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